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A NEVV PRIMER:

Wherein is demonſtrated,

The New and Living Way;

Held forth by way of *Queſtion* and *Anſwer*, as from a Child's Enquiry after Truth, to be informed by the Father.

Here being divers particulars Anſwered, and plainly Opened; that may be Profitable both in this preſent Age, and Ages to come.

Publiſhed for the benefit of all ſorts of People, and may be very ſerviceable for every Family, and of great uſe for young Children to learn in, ſo ſoon as they can underſtand their Language, that they in the fear of God may be Inſtructed, and remember their Creator in the dayes of their youth.

Other Foundations can no man lay than that which is laid, which is Jeſus Chriſt.

Behold, I write unto you both Old and Young, that you may know the Truth, and that the Truth may make you free;

For which I Travel, enduring Affliction for the Truths ſake, *WILLIAM SMITH.*

London, Printed for *Robert Wilſon*, 1662.

TO THE READER.

READER,

WHen the foundation is ſure, there is more encouragement to begim to build; and to begin well, and to perſevere in well-doing, is the way to come into peace: Therefore it is needful that thou be plainly inſtructed in the firſt Principle of the pure Religion, *that thou therein mayeſt begin in the ſpiritual travel, and continue faithful to the end, whereby everlaſting Reſt thou wilt come to inherit: and for the ſame ſervice is this liltle Book given forth, and the Title of it bears,* A New

mer, *because the Testimony therein is unto Iesus Christ, who is the first Principle of the pure* Religion, *and the new and living way unto the Father, and makes all new in his life and power, as he is believed in, and received. Therefore, whether thou be Old or Young that reads this Book keep in the fear of God, that thou mayest feel Gods Witness in thy own Conscience opening thy understanding, and making manifest unto thee the plain and simple Truth of God, which in this Book is moderately enquired after, and plainly answered; and though in many answers there be but few words spoken, yet if thou readst it with a single Eye, thou wilt meet with full satisfaction in it, as to the thing*

that

that is enquired; therefore keep simply, and read without prejudice, and truth will open to thy understanding, and thou wilt come to know Christ Iesus, who was, and is, and is to come, the first and last, the beginning and ending, in whom is life, and the life is the light of men.

And little Children, when you come to learn Reading *in this Book, be not light in your minds, but mind the fear of God, and as you read, wait to understand what you read, that you out of sin and evil, may be kept; that whilest you are yet young, you may remember your* Creator, *and walk as obedient* Children *unto him, and do those things that are well-pleasing in his sight, that in him you may*

grow and encrease in vertue and godlineſſe, and ſo honour the Lord in your youth, not knowing whether or no you ſhall come to ſee old age. My deſire is to do you any good, and my love is both to old and young.

Worceſter County-
Goal, the *Second*
Month, 1661.

W. S.

A New

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A NEW PRIMER.

The Child's Question.

FAther, *I have a great desire to know God that made me; and to be acquainted with his Way and Truth, that I might walk therein.*

The Father's Answer.

That is a good desire Child, and thou art worthy to be informed, because thou enquirest so innocently, and wouldest know the thing that is good; therefore my Child be still and diligent, and I shall inform thee, and plainly shew thee, how thou mayest come to know God, his Way and Truth.

Child. *I would be so informed Father.*

Father. Why Child, thou must wait to know something of God in thee,

which

which in thy own Conſcience he maketh manifeſt; and by minding and obeying of that, thou therein wilt come to know God, his Way, and Truth.

C. *But is there ſomething of God in my own Conſcience, that will give me the knowledge of him?*

F. Yes: And there is not any thing elſe that can do it.

C. *What is it Father? let me know it, that I may not neglect it, but give diligence to it, that I may know God?*

F. It is the Light of Chriſt, with which thou art enlightened, and it is made manifeſt in thy Conſcience, and doth there let thee ſee whether thou art a follower of the thing that is good, or the thing that is evil.

C. *But is it the Light of Chriſt within me?*

F. Yes Child, it is within thee; and there thou art to wait for it.

C. *From whence doth it come?*

F. From

F. From God the Father of Lights.

C. *And doth God freely give it unto me?*

F. Yes: It is his good and perfect Gift unto thee, that thou therein mighteſt profit.

C. *How may I know that it is the Light of Chriſt, and that it comes from God, and is given freely of God unto me?*

F. Becauſe it is pure, and joyns to no evil, but in thy own Conſcience teſtifies againſt it, and reproves thee for it; whereby thou mayſt certainly know, that it is the pure Light of Chriſt, and comes from the pure God, and that he gives it freely unto thee to convince thee of Sin, and ſave thee from it.

C. *But is that the Light of Chriſt that lets me ſee my Sin, and in my Conſcience reproves me for it?*

F. Yes Child, that is the Light of Chriſt.

C. *But our Miniſters do not ſo teach us.*

F. That

F. That is, becauſe they are not the Miniſters of Chriſt, neither can teach his Way in Truth.

C. *But how ſhall I know that they are not Chriſt's Miniſters; for I would not hear or believe any that are not his?*

F. Thou mayeſt know them, Child, by their fruits.

C. *Why? In what do they differ from Chriſt's Miniſters?*

F. They differ both in Doctrine and Practice.

C. *How do they differ in Doctrine?*

F. Why, their Doctrine is Traditional, and they Teach for Doctrine the Traditions of men, and ſo ſpeak things they know not, for filthy lucre-ſake, building upon other Mens Labours, and running into others mens lines for their Matter, which is not after Chriſt, neither do his Miniſters ſo.

C. *How do they differ in Practice?*

F. In many things.

C. *I would*

C. *I would be informed concerning them.*

F. To mention them all, would take up much time.

C. *Name a few, if the whole be too tedious, that by understanding some of them, I may be aware of the rest.*

F. Such as are not Christ's Ministers, have their Power and Authority from Man, and so have each man a place of Settlement, which is called a Parish; and in that Parish they have Tythes allowed for their Maintenance, and that is the Tenth Part of Encrease: And they have a Law made by Man to Compel it; and if any for Conscience sake cannot give it them, then by their Law they Sue them, and Imprison them, and Spoil their Goods; and these are Wolves, Child, that are let loose amongst the Lambs, to rend and tear them; and they have Places builded in their several Parishes, which they call Churches:

ches: And they obſerve one Day in a Week for their Worſhip, and a few Hours in that Day to perform it; and they have an Hour-glaſs (many of them) and that is their time of Preaching; and their Eye will be oft towards the Glaſs to ſee when it is Run, becauſe it is a long Hour to them; and when the Glaſs is Run, they tell their People the time is now ſpent, or Words to that purpoſe; and what hath been ſpoken, that muſt ſuffice for that time; and this is not the Practice of Chriſt's Miniſters.

C: *But where, and in whom ſuch things do appear, may I certainly know that they are not true Miniſters of Chriſt?*

F. Yes: Thou mayeſt certainly know them not to be true Miniſters of Chriſt, nor of his ſending forth; for ſuch Fruits do plainly demonſtrate them to be falſe.

C. *But*

C. *But if ſuch be falſe, How may I know them that are true? for I have an earneſt deſire in me, to know the thing that is true.*

F. Be patient Child, and in due time thou mayeſt come to underſtand it, and thou mayeſt know the true Miniſters of Chriſt by their Fruits.

C. *What is their Fruits? And in what do they differ from the falſe?*

F. They differ in every Particular.

C. *Inform me of ſome of them.*

F. The true Miniſters of Chriſt, have their Power and Authority in God, and that is their Foundation; they take no Tythes, nor Sue any People at Law for Maintenance, nor caſt any into Priſon; they do not love filthy lucre, neither make their Belly their God; they Preach the Word faithfully, and do not limit the Holy One, either to Time, Place or Perſon; they are meek and gentle

and

and peaceable towards all men; and these are Christs Ministers.

C. *Here is a great Difference Father.*

F. Yes Child, there is so, even as much as is betwixt that which is true, and that which is false; or betwixt light and darkness: For the false Ministers are of the Earthly Wisdome, and the true Ministers are endued with Wisdome from above.

C. *But do not they all Preach Christ in Words?*

F. Yes, the false can speak of the Name of Christ (as the true do) but they want his Power.

C. *But how may I then know which is true, and which is false by their words, seeing words may be the same?*

F. Why, they that are false Preach Christ without, and bid People believe in him, as he is in Heaven above; but they that are tru

true Ministers they Preach Christ within, and direct People to wait to feel him in themselves, and so to believe in him, as he makes himself manifest in them; and this is true Doctrine that brings People to mind that Principle of God in their own Consciences, which comes down from Heaven, and goes thither again; and such as are in the Earthly Wisdom, they do not know Heaven above.

C. *This is a great difference in their Doctrine, for one to Preach Christ* without, *and another Preacheth him* within.

F. Yes, it doth make a great difference, and hath no more fellowship together, than the East hath with the West.

C. *And is this an infallible Tryal of them?*

F. Yes, and it will not deceive thee, but will certainly give thee an

underſtanding, whereby thou mayeſt diſcern them both; and if thou waiteſt in the meaſure of the Light of Chriſt, thou wilt be able to try all things, and ſo come to Chuſe that which is good.

C. *But muſt I not try all things by the Scripture?*

F. Nay, for the Scriptures were given forth from the Spirit, and it is the Spirit that tryes whether the things be true or falſe, good or evil.

C. *But are not the Scriptures given forth for a Rule to Walk by?*

F. The Scriptures are a true Teſtimony of what the Saints were made witneſſes of; but the Spirit is the Rule from which the Scriptures were given forth; and it was the Rule unto them that gave forth the Scriptures, and they had the Spirit before they ſpake the Words; and they ſpake the words as the Spirit moved,

ſo

ſo that the Spirit was before the Words, and was their Rule that ſpake the Words, and it changes not, but is the ſame for ever.

C. *What is the ſervice of the Scriptures if they be not a Rule, and for tryal of things that are ſpoken?*

F. They are of great ſervice, Child, and are to be read and believed: and they become Comfortable, when in the ſame Spirit that gave them forth, they are fulfilled, and truly underſtood.

C. *Then the Scriptures are to be owned and believed, as a true Teſtimony of what the Saints were made partakers of in that day.*

F. Yes, they are to be owned and believed, and they that do not ſo, they are to be denied; but thou muſt take heed Child, of giving more unto the Scriptures than unto them belongs, leſt in ſo doing thou diminiſh from the Glory of Chriſt, and

ſo give it to another: And if thou looke ſt upon the Scripture to be for a Rule, and for trying, thou giveſt that unto them which belongs unto Chriſt, for he is the Rule, and leads his People, and he alone ſearches the Heart, and tryes the Reins, and not the Scriptures.

C. *But how then muſt Spirits be tryed if not by the Scriptures? Muſt one Spirit try another?*

F. The Spirit of God muſt try all ſpirits; for it knows the ſpirits whether they be of God, and if not, it diſcerns them, and judgeth infallibly of them, and if they be of God, it receives them, and embraces them with joy; and this is not the ſpirit of a man, to try the ſpirit of a man; but the Spirit of God that tryes all men's ſpirits.

C. *Then I perceive it is the Spirit alone that I am to mind in all things?*

F. Yes

F. Yes Child, for by minding of the Spirit alone in all things, thou wilt come to a good underſtanding in all things, and be able to diſcern and put a difference betwixt that which is true, and that which is falſe.

C. *I am ſenſible that there is ſomething in my Conſcience, that lets me ſee my ſecret thoughts, and the intents of my heart; but I have not known what it hath been, nor hitherto have much regarded it.*

F. That is the true Light of Chriſt that lets thee ſee thy Thoughts, and the Intents of thy Heart; and God hath freely given it unto thee, and requires thy Obedience to it: Therefore Child, for the time to come, be more diligent, and have more regard unto it; and when it ſhewes thee Evil, and reproves thee for Evil, obey it; ſo it will rend the vail from off thee, that is ſpread over thee, and

keeps thee from the knowledge of God.

C. *But if I ſhould turn unto it, and obey it when it reproves me for ſin, is there power in it to ſave me from ſin, and to deliver me from all Iniquity?*

F. Yes Child, all Power in Heaven and Earth is in it, and it is made manifeſt not onely to ſhew ſin, but alſo to deſtroy it; and if thou obeyeſt, and in it believeſt, thou wilt feel it condemn ſin, and deſtroy the Devil that begets it; and it will draw thee near to God, and give thee the knowledge of his Glory.

C. *That is the thing that I earneſtly deſire: but when I look within, I ſee nothing but a body of corruption.*

F. That which diſcovers to thee the body of Corruption, that is the Light of Chriſt: and when thou firſt ſeeſt thy ſelf in it, thou canſt ſee nothing but Corruption ſtanding; but by obeying, and believing in it, thou

thou wilt feel it break the body of Corruption, and ſet thee free out of that bondage.

C. *But is that the Light of Chriſt, that ſhews me my Thoughts, and Words, and Deeds, and makes them manifeſt what they are?*

F. Yes Child, that is the Light of Chriſt, and with it are they all made manifeſt, and thou canſt not hide any thing from it; when thou art in ſecret, it is with thee, and there ſhews thee what thy Thoughts are, it ſorts thy Words and Deeds, and lets thee ſee whether they be good or evil: if thy Thoughts be after vanity, it diſcovers them, and reproves thee in thine own Conſcience for them; and thy Thoughts thou canſt not hide from it: if thou ſpeakeſt vain words, or doſt any evil Deeds, it condemns thee in thy ſelf, and thou canſt not fly from the Judgement of it; And this is the pure Light of

Christ in thy own Conscience, Child, and is alwayes near thee to reprove thee for the things that be evil.

C. *This is true, for I do feel something in me that lets me see Evil both in Thought, Word and Deed; and I also feel many checks in my Conscience, when I am doing the Thing that is evil.*

F. Why, that is the Light of Christ that lets thee see all that ever thou hast done, and also what is present with thee, and what thy life is in, and what thy love is after: and if thou mindst, thou wilt see what ever riseth out of the Darkness, and what the Prince of Darkness tempts thee to do; so that thou wilt find that the Light of Christ will make manifest every evil in the Appearance of it, and will call thee to abstain from it; and if thou obeyest, it will keep thee from joyning to it: And I shall in one

one Instance, plainly inform thee of it, When the Devil tempts thee to put forth thy hand to take any thing that is not thy own, the Light of Christ lets thee see it to be evil, and thou art sensible that it is not thine before thou toucheſt it; and if thou doſt not obey the Light that discovers it, then the Devil prevails and draws thee to do it, and so thou becomeſt a Thief, for which the Light reproves thee: Or if thou be tempted to tell a Lie, the Light lets thee see it before thou speakeſt it, and thou art sensible that the thing thou art to speak is not true; and if thou doſt not obey the Light that shews it, the Devil prevails and draws thee to speak it, and thou becomeſt a Lyar, for which the Light reproves thee.

C. *This is true; but will the Light deal thus plainly with me in all things?*

F. Yes,

F. Yes, Child, it will deal plainly with thee in all things, and will not deceive thee in any thing, but will make it manifest as it is: If it be a Lye, it makes it manifest to be a lye; and that which makes manifest a lye, that is true, and will not deceive thee, therefore mind it, and obey it, and it will divide aright; And what is of the Flesh, it will let thee see to be flesh, and so for Condemnation.

C. *Father, shew me what the Works of the Flesh are, that I may know them.*

F. Thou art to mind the Light, and it will shew thee, and give thee true knowledge of them: for if at any time thou livest to the flesh, and satisfies it with the affection and lust, the Light will condemn thee, and the Work that is brought forth by thee, by which thou mayest certainly know that it is a work of the flesh; yet

yet for thy Information I ſhall mention ſome of them, and ſhew thee what they are, *Covetouſneſs*, *Drunkenneſs*, *Witch-craft*, *Hatred*, *Variance*, *Emulation*, *Strife*, *Debate*, *Deceit*, *Anger*, *Envia*, *Malice*, *Back-biting*, *Whiſpering*, *Pride*, *Fornication*, *Adultery*, *Gluttony*, *Swearing*, *Lying*, *Sporting*, *Playing*, *Carding*, *Diceing*, *Dancing*, *Ringing*, *Feaſting*, *Revelling*, *Banqueting*; With much more: and they that live in ſuch things, cannot inherit the KINGDOM of God.

C. *Here is a great number, Father; But do all theſe, and more than theſe, lodge in People?*

F. Yes Child, all theſe, and more than theſe, lodge in the heart that is deceitful, where they are generated by the ſubtilty of the Serpent, which is the ſeed of the Evil-doer; and he forms them up into a body, which is the body of ſin; and where they are,

are, and the life in them, they separate from God, and vails from beholding the Brightness of his Glory.

C. *But cannot I know God, his Way and Truth, and yet live in some of these things?*

F. Nay Child, if thy life be in any of them, and thou walkest in them, thou livest in that which can neither know God, nor Please him; and the Way and Truth of God thou art out of; For, as far as the East is from the West, so far doth sin separate from God.

C. *But must I deney them all?*

F. Yes Child, for if thou livest to the Flesh, thou must die.

C. *Alas Father, Who then shallbe saved?*

F. Why, those that turn when the Light reproves them for sin, and those that obey and believe therein; for in the Light the Name of Christ

is

is known, in which is Salvation: and he that Believes, is saved.

C. *But may I come to Witness those Works of the Flesh destroyed, whilst I am in the body, seeing they separate me from God, his Way, and Truth?*

F. Yes, if thou believest in the Light, it will arise in Power, and destroy thy Lusts that Warre against thy Soul, aud will subdue the evil Concupiscence of the unclean Nature, out of which proceeds all evil, and in which thou canst not please God.

C. *Father, I am but a Child, and want understanding, tell mee therefore how I must get out from amongst these evils? for I now see my self beset with them, and I would willingly deny them, and part with them for Christ.*

F. Why

F. Why Child, I ſhall briefly inform thee of this thing: When thou feeleſt thy mind inclining towards any evil, and that the Light diſcovers it to be evil, then do thou mind the Light that diſcovers it, and ſtand thou ſtill and joyn not to it, but deny thy ſelf, though thou mayeſt feel a ſtrong inclination towards it; and if thou ſtand ſtill, & wait'ſt in the Light, thou wilt receive Power againſt it, and ſtrength to overcome it, and thou wilt feel the Power of the Light to croſs thy Will in what it would do, and in the Power thou wilt feel thy Salvation: and ſo as thou mindeſt the Light, and in it believ'ſt, thou wilt be kept from joyning to the Evil, and walk in the dayly croſs to thy own Will, whereby the World will be crucified unto thee, and thou wilt be crucified unto the World, and true Judgement will be Executed upon the

Evil-

Evil-doer, and death will come upon thy own life, and ſlay thy luſt, that hath loved any thing more than God.

C. *I deſire one particular Inſtance to clear this thing to my underſtanding.*

F. I ſhall give thee one Inſtance, which by minding, thou mayeſt know all the reſt: When thy Heart is lifted up in Pride, and thou ſtandeſt Exalted in thy own Mind, and there haſt high thoughts of thy ſelf, and ſtriving to Adorn thy Body with coſtly Apparrel, and to put on any thing more than is needful for the ſervice of the Body; the Light of Chriſt in thy Conſcience, will reach unto thee, and plainly ſhew thee, That the thing thou art Exerciſed in, is an evil thing, ſo as thou mayeſt ſenſibly feel correction for it: Now, if thou turneſt to the Light when it reproves

reproves thee, and corrects thee, and yield unto it without resisting; it will reach to the top of thy Pride, and bring thy haughtiness down, and lay thy loftiness low, and will crucifie thy carnal affection with the lusts of it, and will bring death upon it; so will thy Life and Pride be taken away, and Humility will spring and come into Honour; and in the Power which is the Cross, the Old thou wilt feel put off, and the New will be put on, and thou wilt be made a new man in Christ, who will reveal the Father unto thee, and give the true knowledge of Him, his Way, and Truth.

C. *This is a strait gate, Father; Is there not another way by which I may come to know God?*

F. Nay, Child, there is not another Way, for Christ is the Way; and if thou desirest to come to walk in Christ, thou must part with All for

for him, and Deny thy self to follow him; Therefore doth the Power stand in the Gate, to keep out all that is Unclean, and to Crucifie it, before there can be an Enterance: And that is the Reason, Child, why so few enter in at the strait Gate; but do not thou fly the Crosse; but mind the Light that leads in it, so wilt thou feel the Regeneration wrought, and a Birth born that is of God, and is Heir of the Kingdome.

C. *But must every Work of the flesh, which the Light reproves me for, be denied, and crucified after such a manner?*

F. Yes, Child, for in the Self-denyal, and dayly Crosse, thou wilt feel the Enmity slain, and the Power will work thy Freedome out of the Bondage, wherein thou hast been held Captive under the Enemies Power; and if thou lyest down patiently,

reproves thee, and corrects thee, and yield unto it without resisting; it will reach to the top of thy Pride, and bring thy haughtiness down, and lay thy loftiness low, and will crucifie thy carnal affection with the lusts of it, and will bring death upon it; so will thy Life and Pride be taken away, and Humility will spring and come into Honour; and in the Power which is the Cross, the Old thou wilt feel put off, and the New will be put on, and thou wilt be made a new man in Christ, who will reveal the Father unto thee, and give the true knowledge of Him, his Way, and Truth.

C. *This is a strait gate, Father, Is there not another way by which I may come to know God?*

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for him, and Deny thy ſelf to follow him; Therefore doth the Power ſtand in the Gate, to keep out all that is Unclean, and to Crucifie it, before there can be an Enterance: And that is the Reaſon, Child, why ſo few enter in at the ſtrait Gate; but do not thou fly the Croſſe; but mind the Light that leads in it, ſo wilt thou feel the Regeneration wrought, and a Birth born that is of God, and is Heir of the Kingdome.

C. *But muſt every Work of the fleſh, which the Light reproves me for, be denied, and crucified after ſuch a manner?*

F. Yes, Child, for in the Selfdenyal, and dayly Croſſe, thou wilt feel the Enmity ſlain, and the Power will work thy Freedome out of the Bondage, wherein thou haſt been held Captive under the Enemies Power; and if thou lyeſt down pati-

patiently; and bearest the Judgement willingly, Judgement will be brought forth unto Victory.

C. *Alas Father, this is a hard saying; and if there be not another way to come to the true knowledge of God, I begin to faint already, and do not see how I can be freed from the evil that dayly attends me.*

F. The saying is not hard, Child, but unto that which Reasons about it, that would keep a Life in something that must be destroyed; and there is no cause for thee to faint, Child, though evil attend thee dayly, but believe in the Light, and it will work the Work for thee, and remove thy burden from off thee; for all things are possible with God, and there is nothing too hard for him: therefore reason not about it, but believe over it, and the Lord God will not forsake thee untill he hath perfected his Work, for his love is

to that which breatheth in thee, and through Judgement he will Redeem thee, and shew thee his Salvation.

C. *But must I be born again, Father?*

F. Yes Child, or else thou canst not enter into the Kingdome of God.

C. *How may I come to know that, with the work of it?*

F. By diligent waiting in the Light, whereby thou wilt come to feel the effectual working of God's Power, through which the old Birth, with all the Deeds of it, will die; and thou wilt feel a new Birth raised, which after God is Created in Righteousness and true Holiness.

C. *And what shall I be when such a Work is wrought, and the new Birth raised?*

F. Why, Thou wilt be made a new man in the Immortal Seed, and

thou wilt have a new H[illegible] out of which will proceed new Thoughts, Words, and Deeds; and then thou canst not live any longer in the Evil, but in the Good, into which thou art redeemed by the Resurrection of Life; And herein, Child, is the Lord God truly known, his Way, and Truth.

C. *Oh Father! that I could feel this Work effectually wrought in me, then surely I should be eased of much that now oppresses me.*

F. Why, do not hasten, Child, but keep stayed in the Light, and there thou wilt feel the hand that worketh, and know the Power of it whereby thy Redemption will be perfected, and the Seed Immortal raised; then thou wilt feel the Oppressor broken, and thy Burden taken off, which will give ease unto thee, and bring in Joy for Mourning.

C. *Bu*

C. If there be not another way to know God, then how is it with all those People that do not thus believe, and yet professe God, and Truth, and Scriptures?

F. Why Child, all that are faithful to God, in what he makes known unto them, they are not Judged; though unto the Truth they be not yet clearly attained: And though there may be a difference in the Profession, yet it is but one thing in all that breathes after God, which the Lord brings through the Dispensations and Administrations of Professions, to inherit Life in the Possession: and it is not a Profession that makes a Christian, though People in a Profession may speak largely (in words) of the Grace of God, and the Love of God; but they read in that Book Notionally, before they have passed through the Judgement experimentally: And do not thou busie thy

thou wilt have a new Heart, out of which will proceed new Thoughts, Words, and Deeds; and then thou canst not live any longer in the Evil, but in the Good, into which thou art redeemed by the Resurrection of Life: And herein, Child, is the Lord God truly known, his Way, and Truth.

C. *Oh Father! that I could feel this Work effectually wrought in me, then surely I should be eased of much that now oppresses me.*

F. Why, do not hasten, Child, but keep stayed in the Light, and there thou wilt feel the hand that worketh, and know the Power of it whereby thy Redemption will be perfected, and the Seed Immortal raised; then thou wilt feel the Oppressor broken, and thy Burden taken off, which will give ease unto thee, and bring in Joy for Mourning

C. If there be not another way to know God, then how is it with all those People that do not this believe, and yet professe God, and Truth, and Scriptures?

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mind so much to look after others, but mind thy self, for thou must give an account of thy self to God.

C. *But I desire to enquire somewhat after this thing, that I may receive Information concerning it; seeing there are so many Professions, and all seem to differ, and yet but one true Way; that so I may chuse the true, and deny the false.*

F. Why Child, for thy satisfaction, I shall a little open it unto thee, whereby thou mayest see into the ground of all Professions, and how they all come to differ; for People wanting the Life and Power of Christ in themselves, they are betrayed into the words, which from the Life and Power were given forth; and then, not understanding the Scriptures as they are, they put to their meanings; and when in their meanings they cannot agree, then arises the difference; and one cryes, *Lo, here*; and ano-

another cryes, *Lo there*, according to their own meanings and conclusions; and so being from the Spirit of God in themselves, from which the Holy men of God gave forth the Scriptures, they do not understand the Scriptures, nor the Power of God: And this is the reason, Child, why there are so many Professions and shews of Religion.

C. *Then is it not very dangerous to put Meanings to the Scriptures, and from thence to draw Conclusions concerning Religion, when there is not a measure of the same Spirit felt, from which the Scriptures were given forth?*

F. It is very dangerous, Child, and it is the way of the old Serpent, and such a Profession never makes a Christian, nor brings forth a pure Religion, but forms up a shew of Godliness out of the Power.

C. *But amongst these several Professions, there is something seemingly*

good in their Practice; for they profess a Worship to God, andthey have Praying, and Preaching, and Singing; and they use those things called Ordinances; as Baptism, and Bread and Wine.

F. Child, this Observe; That which seems to be, and is not the thing it seems, it deceives the beholder: And there may be something seeming good in all the Professions, and yet not be so as it seems; and in the Darkness it is not to be discerned: The *Pharisees* had long Prayers, and that was seemingly good, yet Christ called them *Hypocrites*: So to judge according to the Appearance, is very dangerous; for, therein are many deceived, taking a thing to be that which it is not.

C. But is not the Worship of God a good thing?

F. Yes, the Worship of God is a good thing; but if there be no more but a shew of Worship, it is not the

Wor-

Worſhip of God, nor is not ſo good as it ſeems to be; but is a Will-Worſhip, and not the Worſhip in the Spirit, which is the true Worſhip of God.

C. *Is not that a true Worſhip where there is Praying, and Preaching, and Singing, with ſuch like good things?*

F. That is a true Worſhip where there is Praying, and Preaching, and Singing in the Spirit; but there may be ſuch things done, and not in the Spirit, but in men's own Will, and that Worſhip is vain.

C. *Then inform me, Father, of the true Worſhip.*

F. Why Child, I ſhall ſhew thee; when the Mind is joyned to the Spirit of God, and is acted by it, and ſubjected to it, then is the Lord God truly worſhipped; and that is the Worſhip in the Spirit.

C. *And how is that Worſhip performed? And what is the Practice in it?*

F. It

F. It is performed according to the good pleasure of the Spirit, that blows where it listeth; and the Practice is, as the Spirit moves: If the Spirit gives words to declare; they are declared faithfully: If it move unto Prayer, it is Performed in it: And so the things practiced in the true Worship, are performed in the Spirits Power, and according to its own pleasure.

C. *Do not all People that Profess a Worship unto God, perform their Service in the Spirit?*

F. Nay Child: For they that are in the Flesh, cannot perform a Spiritual service.

C. *How do they then Preach and Pray, with other things they practise in their Worship?*

F. They do it in their own Wills, and in the strength of the Earthly Wisdom, and not in the Spirit.

C. *And do those called Ministers, perform*

perform their Service in their own Wills and Wisdom?

F. Yes Child, They do it in their own Wills and Wisdom, and in their own time.

C. *But how shall I know that they do so?*

F. By their Limitation, in binding up their Worship unto a Time, Place and Person; but the Spirit of God is not limitted.

C. *Why, is not their Time and Place, and Persons right, seeing their Time is upon that Day called Sunday? And their Place that which is called a Church? And the Persons such as are counted Ministers of Christ?*

F. Nay: The Lord God of Power, is not limitted to any of them: And as for their Sunday, the *Heathen* named it; and the *Pope* named their Church; and their Schools and Colledges, made their Ministers.

C. *But*

C. *But do they not Preach sound Doctrine?*

F. Nay: Their Doctrine is after the Tradition of men, and not after Christ; and they get their Doctrine by their Arts and Languages, that they have learned at Schools and Colledges; and then read it, or speak it forth in their own Wills that are corrupted, and there is no soundness in it.

C. *But if it be so, there are many deceived; for they are looked upon to be able Ministers.*

F. Yea, many are deceived, who walk not in the Light that discerns them; but who walk in the Light sees them, and their Woolfish nature under their Sheeps cloathing: And now is the Lord making them manifest, that they may not deceive any longer; for they have kept People alwayes learning, and are unprofitable Talkers, Teaching for filthy

Lucre,

Lucre; and not of a ready Mind.

C. *But is not their Praying a Service that is accepted of God?*

F. Nay: For they Pray not with the Spirit, nor with the Underſtanding: And ſome of them cannot Pray at all, but as they have Prayers made by others, and have them ſet in a Book to read, as in the Book of *Common-Prayer*; or elſe get words into their Memory, or comprehend them into the Notion, and then ſpeak them forth as in a way of Prayer, when the Spirit is not felt: ſo that neither their Preaching, nor Praying, is accepted of God.

C. *And is not their Singing an acceptable Service? for they that can ſing Prayſes, are in a good Condition.*

F. Who are come into that ſtate, where a Pſalm is given in the Spirit, they are in a good condition, and can ſing Prayſes, and make Melody in their Hearts unto the Lord; and

they

they rightly understand what they sing; and they sing with the Spirit, and with the Understanding: But none can sing after this manner, but who are Redeemed from the Earth; But they have *David's* Words put into *Meeter*, by *Hopkins* and *Sternhold*, and given them forth as they were *David's* condition; and the Drunkard, and Swearer, and Lyar, sing together, who know nothing of *David's* condition; and so they sing Lyes in Hypocrisie, which is not a right Service, nor Accepted of God.

C. *I would know, Father, how it is concerning those things called Ordinances, as Baptism, and Bread and Wine, which are much used in their Worship?*

F. Why Child, as to those things, they rise from the Pope's invention, who hath had Power in the Night of Apostacy, and hath set up his Devices,

vices, which are yet continued in *England*, though he ſeemingly is denied, and the whole Practice of thoſe things as they uſe them, had their Inſtitution by the Pope, and were never ſo Ordained of Chriſt; for he did not Ordain Sprinkling Water in a Child's Face, or to make a ſign of the Croſs in its Fore-head; nor God-fathers and God-mothers to undertake for it; neither did he ordain Bread and Wine to be ſo uſed and Received: And the Wine is another of the Pope's Inventions, who knowes not the Cup of Bleſſing, in which is the Communion of the Blood of Chriſt: ſo hath invented a Silver Cup, and pours Wine into it, and then the Prieſt gives it to the People, and tells them, That *is the Blood of Chriſt that is ſhed for them*; when it is Wine, and not Blood: And gives them Bread, and tells them, That *is the Body of Chriſt that is*

broken

broken for them; when People neither discern the Body, nor the Blood of Christ, and so Eat and Drink Damnation to themselves. And true *Baptism*, Child, is in the Spirit, which *Baptizeth* into one Body: And the true *Meat* and *Drink*, is the Body and Blood of Christ, which the worthy Receiver feeds upon in his heart. So that these things be false, and not to be regarded by the true Christians who are come to the *Spirit*, and live in the Spirit, which is the Substance.

C. *But is not the Place in which all these things are performed, a true Church?*

F. Nay: The true Church is in God the Father of our Lord Jesus Christ; and Christ is the Head of it, and hath the Preheminence in it; but the Place in which such things are performed, is also of the Pope's invention, and he counts himself to be

the

the head of it, and he would have the preheminence; and it is a Place made by men, and is Wood and Stone which do decay and wax old, and come to nought: Then they make Levies, and gather Money to Repair it again; and if they do not so, it will fall and consume, and turn into Mire and Dirt: But the true Church, of which Christ is the Head, is a Living thing, and doth not decay, nor wax old, but is ingrafted into him, and there is neither spot nor blemish in it.

C. *But are not these the true Christians that practise and perform such things?*

F. They have got the Christians Words, and so count themselves Christians; but they are not in the Christians Life, neither is their Way the Christians Way; so they are practising those things that God requires not at their hands, neither

doth he accept them: And who are true Christians, Child, they come into Union with Christ, by the effectual working of his Power in them, through which they are translated and made new Creatures, and the new Creature is in Christ, and is a true Christian; but the old, is an Apostate.

C. *There is also some other things that I would be informed in, because I stand something doubtful concerning them.*

F. What are they, Child?

C. *I observe that People make much to do one with another when they meet together, or part one from another, in putting off their Hats, and Bowing and Cringing, and going Backward, and Scraping; and I am doubtful whether this be the true Honour, with which I am to honour all men.*

F. This Doubt will be easily removed, and thou mayest be assured, that

that it is not the true Honour.

C. *How may I be assured of it?*

F. Why Child, They that seek Honour one of another, they do not believe in Christ, the Power of God, which is honourable in all men, and is to be honoured where it appears in any; and this seeks not the honour *below*, or to have the *Hat* put off, or the *Body* to *bow* and *cringe*, or the *feet* to *scrape*; it neither seeks such honour, nor can give such honour; for it is a beggarly honour when it is compared with that honour that comes from God alone, and where it is sought and expected it is from below; and that which answers the Expectation is the same: and so men seek honour one of another, and they give it one to another with their *Hat* and *Knee*; And, *Your humble Servant Sir*: And such are not in the Power of God, but in the vain Customes of the *Heathen*; and so it is got in a

Custom to put off the *Hat*, and *bow*, and *cringe*, and *scrape*; and Women to *Curtisie* aud *Droop*: And this is sought for and expected one from another, and they receive it one of another: And these are the Apostate Christians, that are out of the Power of God that is honourable, and so seek honour one of another, and are respecting one anothers Person; and the Rich, and the Proud they get the Honour; and the Poor and the Needy they are not regarded.

C. *But is there not such an Honour that belongs to Magistrates and Men in Authority?*

F. Nay Child, such Honour doth not belong to them, neither are they Honoured when it is done so unto them; for *true Honour* is from the *Heart*, and not from the *Hat*: And where any thing of God appears in Magistrates and Men in Authority, that is Honoured with the *Heart*, and

it

it doth not expect the *Hat*: And this is true Honour, Child, and it is given unto whom it is due.

C. *But seeing such a thing is expected by Men in Authority, is it not better for me to give it to them, than to offend them?*

F. Thou must be careful, Child, how thou Reason'st about it, lest thou run'st into Transgression; for if thou respect'st Persons, thou committest sin, and the Law of God will convince thee of Transgression; Therefore mind the Lord and his Teachings; and if men be offended because thou obey'st the Lord, thou wilt not be guilty of the offence; but the Wo shall be unto that in them which would be Honoured with thy *Hat*, from whence the offence comes.

C. *And doth not the Lord require any such thing to be done?*

F. Nay : The Lord requires it not, but the pride of man's Heart ſeeks it ; for the Lord requires that thou ſhouldeſt Honour all men in him ; and that is, to give *Hononr* unto whom *it is due*, but unto a *proud, heady, high-minded Man*, there is no *Honour due*, though he may be great in the World, and be in Place to Rule ; but in the Power of God, the Poor is as Honourable as the Rich, and the Beggar as he that Rules ; and the Honour is given as due unto the Power, and not unto any man's Perſon.

C. *I would be informed of another thing, Father, What Language I am to ſpeak unto a ſingle Perſon, whether* Thou, *or* You, *be the true Language unto a ſingle Perſon?*

F. Why Child, a ſingle Perſon being One and no more, the true Language is *Thou* unto him, or her : and hath been the Language ſpoken by all

all that have been guided by the Spirit of God without respect of Persons; And we do not read of another that was spoken by the Holy men of God unto any Person, whether a King, or any in Authority under him; for the Spirit of Truth leads into all Truth, and *Thou* to *one* is the Language of Truth *without respect*, and the Spirit of Truth teaches to speak it, and not another.

C. *But how is it then that People use the word* You *to one another, when they speak* One *to* One?

F. Because in that thing they do not mind the Spirit of God, and its Teachings; and so the false spirit acting, brings forth a false Word; For *You* to *One*, is an Apostate Language, and through the vain custom of it, is become seated in the Pride of Heart; and when the true Language is spoken, the Pride cannot bear it; but it is the true Language,

Child, and was so in the beginning before the fall; and God is turning it again unto his People in this day of Restauration.

C. *And must I use the word* Thou *to all sorts of People?*

F. Yes, when thou hast accasion to speak *to One*; And do not respect the Person of any Man or Woman; for it is as true to the Rich as to the Poor; and the Spirit of Truth will teach thee to speak it if thou mindest and obeyest it; and if thou dost not, it will reprove thee.

C. *But is it not a thing that will become me, to use* good Manners? *And People do not take the word* Thou *to be* good Manners, *when I speak to my Betters; and they will not have their Children taught to speak that Language, because they say it is unmannerly.*

F. It is the evil words, Child, that corrupts good manners, whether it be in a Child, or Elder People; but

but true words is mannerly, and is ſpoken in the manner of Truth, which is good manners: And thou muſt not mind what others ſay, or how they will have their Children Taught; but mind thou the Lord and his Teachings, and he will teach thee to ſpeak *good mords*, and *true words*, which is *good manners*; and it is the *evil words* that corrupts it: And People that know not the Teachings of God, nor the Truth of God, they know not the manner of it, and ſo are ſeeking how to Honour one another, and to ſpeak to one another, and after what manner to do it, which is not in the manner of Truth, but in the falſe ſpirit, which corrupts their words and actions, and ſo corrupts good manners.

C. *And how muſt I do concerning Oaths, ſeeing that Swearing in many things is required? as ſometimes to give Teſtimony to what I know; and ſometimes*

times to Testifie my Submission unto a Ruler; and also in other things?

F. Whatever men require of thee, Child, thou must mind what the Lord requires of thee; and if men require that of thee which the Lord forbids thee, thou must obey God: And Christ Jesus hath forbidden all Oathes, and it is not lawful to *Swear* upon any account, though men may require it; because Christ hath commanded, *not to Swear at all*: and if thou lovest him, thou wilt keep his Commandments, and not Transgress against him, because men require thee to do otherwise; but do thou mind the Spirit of Truth, and it will teach thee to speak Truth in what thou art called unto; and thy *Yea* in the Truth, will bind thee to perform faithfully what thou Testifieth or Engageth to: And so in all things thou art called unto, speak the Truth from thy Heart, as in the sight of God, and

and let thy *Yea* be *Yea*; and let there be no more in any wise; for what is more, comes of evil.

C. *But there is much said concerning the Lawfulness of an Oath in such needful Matters, as* to end Strife, *or* Engage to a Ruler, *with other things: and there are many Scriptures brought for it.*

F. They that bring Scriptures to plead for *Swearing* in this day, they do not understand the Scriptures; for He who is Lord of all, saith, *Swear not at all, neither by Heaven nor by Earth, nor by any other thing; but let your* Yea *be* Yea, *and your* Nay Nay, *for what is more comes of Evil*: And thou art to obey Jesus Christ whose Doctrine is true, and who ends the Dispensation of Oathes where strife was; and in that Dispensation, when they did *Swear*, and were not to forswear themselves, it was not an Oath formed in words,

and

and then imposed by the laying a hand upon the *Bible*, and *kissing it*, but was solemnly spoken from their ownmouths, & what proceeded out of their mouths, that they were to perform unto the Lord; And this was the Oath commanded in that Dispensation, as thou mayest read, *Numb.* 30. *If a man vow a Vow unto the Lord, or Swear an Oath to bind his Soul with a Bond, he shall not break his word, he shall do according to all that proceedeth out of his mouth*: (now Mark Child) This was the thing the Lord Commanded in that Dispensation, and it was no more but the word that was to proceed out of their own mouths, and were not to break, because it was the Soul's bond; therefore they were to do according to all that proceeded out of their mouths; so that it was to proceed out of their own mouths, and not to be imposed in formed words, which binds not the Soul;

Soul; And there is no Scripture that mentions any other way of *Swearing* in that Dispensation; but now Christ Jesus, who Ends all the Changeable things, He saith, *Swear not at all; but let your Yea be Yea;* And it is without Exception, or putting any difference betwixt *vain Oaths*, and *solemn Oaths*: He saith, *Not at all*, nor *by any thing*; For, what is more than *Yea* and *Nay*, comes of *Evil*: Therefore, Child, obey thou Christ's Doctrine, what ever men may Require of thee; and if thy *Yea* will not be taken to the Truth of thy word, let nothing else be done by thee, lest thou fall'st into Condemnation.

C. *Father, Inform me concerning the Observation of Dayes, as those called* Holy-Dayes, *and that called* Sunday, *which some call* Sabbath-Day, *and some the* Lords-Day, *and whether the Lord require that I should observe them?*

F. If thou Obſerveſt a day, Child, Obſerve it to the Lord; but he requires not the Obſerving of particular Dayes; for the *Seventh Day* was Holy, in which he Reſted from all his Work, and that was the *Jewes Sabbath*, and they obſerved it to the Lord as he Commanded; but Chriſt Jeſus hath fulfilled it, and ended it: And thoſe called *Holy Dayes*, are ſet up in the Apoſtaſie, in which the *Saints* have been *Killed* and *Martyred*; upon which Dayes the Apoſtates Rejoyced and Feaſted; and they are called *Feaſtival Dayes*: and thou art to abominate the obſerving of them, becauſe they were ſet up in the Blood-thirſty Spirit; And for that called the *Lords-Day* or *Sabbath-Day*, People do not underſtand what they ſay; for the *Sabbath* is the *Seventh Day*, and the obſerviug of that is ended in Chriſt; and that called the *Lords-Day*, is the Firſt Day of the Week;

Week: And the name *Sunday*, is from the *Heathens*, who celebrated that Day unto the *Sun*, and so called it *Sunday*: But Child, every Day is the Lords-Day, and thou art to observe them all unto him, and walk in his fear, and in his dread every Day and Hour; and who come to Christ and to believe in Christ, come over the observation of Dayes, into the one Day of the Lord, which is as a thousand years, and so walk with the Lord in his Day, and observe it to his Glory and Praise.

C. *I now feel my Understanding pretty well informed and opened; but will the Light of Christ, in my own Conscience, let me see all these things, and teach me to understand them in Truth?*

F. Yes (Child) it will, if thou enclinest to its Teachings, and stand'st single to obey, it will give thee a perfect understanding of God, his Way and Truth; and will

let

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C. *I now feel my Underſtanding pretty well informed and opened; but will the Light of Chriſt, in my own Conſcience, let me ſee all theſe things, and teach me to underſtand them in Truth?*

F. Yes (Child) it will, if thou enclineſt to its Teachings, and ſtand'ſt ſingle to obey, it will give thee a perfect underſtanding of God, his Way and Truth; and will

let

let thee see all the *Customes*, and *Fashions*, and *Traditions* of the World to be *vain* for *condemnation*.

And now, my Child, receive Instruction and be wise, and let not the Counsel of thy Father depart from thee, but treasure it up in thy Heart, that thou mayest lay up for thy self a good foundation, and know the hand of the Lord to build thee up: And now I Exhort thee, Child, to mind the fear of the Lord, that thou mayest know the beginning of Wisdom, and therein be made wise unto Salvation; and let not thy mind (in any wise) go after *vanity*: keep thy Eyes from beholding *vanity*; and as thou mindest the Light of Christ, thou wilt see it, and be kept from it. And now unto all Sorts and Sects of People, a few Words I write.

Unto

Unto the Aged.

THou that haſt paſt over many years, and haſt ſpent thy time in vanity, now wait to redeem it; thou draweſt nigh thy end, and the time that is paſt thou canſt not call again; thou muſt lay down thy earthly body, and how ſoon thou knoweſt not; the World muſt paſs away, and thou muſt leave it: If thou haſt gathered great Riches, thou muſt not abide with them; What profit will there be in all theſe things, when thou muſt go hence, and be no more ſeen? And what will all thy profeſſed Religion do for thee in that Day? It will all forſake thee: therefore whileſt thou haſt yet a Day, turn and obey the Lord and his living Voice in thy Conſcience, that thou mayeſt be gathered unto God, and know his Salvation, before thy Day paſs over.

Unto the Young Men.

THou that art in the ſtrength of thy Youth, ſpend it not in vain, nor ſatisfie thy Heart's luſts, which many times provoke thee to do Evil, thy dayes will end, and an account thou muſt give unto God; therefore in time conſider, before the Evil-day come upon thee, for thou knoweſt not how ſoon the Lord may call for thee, and require an account of thee; Therefore ſtand in aw and ſin not, but walk in the fear of the Lord, that it may go well with thee in the latter day.

Unto Little Children.

THou that art yet in thy young Years, and art but like a Plant ſpringing up into Strength, thou knoweſt not the Day of thy cutting down; therefore whileſt thy time is, mind the Lord that made thee, and gives

gives life and breath unto thee, and walk in fear before him, so will he teach thee the way wherein thou art to walk, and he will order thy Conversation aright, & shew thee his Salvation, and thou wilt be kept from the Evil of the Dayes that yet thou hast to passe through, and wilt know the Power of God to pluck up the Root of Evill whilest thou art yet tender, and before it be too much grown in strength; and thou wilt come to be grounded and rooted in the love of God, and in that spring up like a pleasant Plant, so will thy Dayes, which yet thou hast to passe through in this World, be joyfull to thee; and in the End, everlasting Peace will be thy Portion: Therefore, *Little Children*, keep out of vanity; *Lye* not, *Swear* not, *Envy* not: be *sober*, be *gentle*, be *peaceable*, be *tender*, *Love one another*, be not *proud* in any wise: put not on costly Ap-

parrel, Take no Thought after that; be not *curious* in your *Meats* and *Drinks*, but having Food and Raiment, be therewith content: Let not your Apparrel be more than what is needfull for your Bodies; nor your Food more than what is convenient for your Refreshment: so will the Lord adorn you with the Beauty of Holiness, and feed you with that Meat that doth not perish.

A Few Words concerning true Discerning *and* Judgement.

NOw is Salvation come from the most High, and the God of *Israel* is over all; he is confounding the Wise men in their Wisdom, and destroying the strong men in their strength; he is breaking the Idols of silver, and the Idols of gold, and every Carved work he is throwing down;

down; and his eye beholds the way of every man, and he ſees their work of what ſort it is; he is the ſearcher of the Heart, and he paſſeth by and beholds the intents thereof; hidden things he brings to light, and by the gift of his own Spirit he ſhewes to every man his Thoughts, this is his perfect gift to every man, a manifeſtation thereof all men have, that they thereby might profit; and though a meaſure of this Spirit hath a being *in All*, and makes it ſelf manifeſt *in All*, and is the true Light that doth enlighten *all that come into the World*, yet all do not receive it, nor come to be guided by it, ſo walk in the fleſh, and cannot pleaſe God, neither can perceive the things of God, and what is performed by ſuch as a *Service* or *Worſhip* to God, he doth not require it at their *hands*; and though they make many Prayers he will not hear, for they have no Union with his Spi-

rit; and this tryes all people, and their works in a true *Discerning*, and gives true *Judgement* upon all according to their doings, and who have not this Spirit of Christ, they are none of his; but all that receive it, and have Union with it, they walk not in the flesh, but in the Spirit, in which they see the *shapes* and *Forms* of every *Image* and *Likeness*, and the *ground* from whence they do arise; and no false birth can have a hiding-place, but from the least to the greatest they are discovered, and the fairest *Covering* that any have cloathed themselves withal is seen through, & all the formed likenesses which appear this day amongst the Sons of men in what they do profess of God, they are all seen to be of the flesh, and their *Root* and Principle is of that part and nature that is earthly, from which no good thing can arise; and it brings forth a Birth in its own likeness, and of its own nature, which

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by the Spirit is truly diſcerned, and every work of the fleſh is manifeſt to the Spirit, for the Spirit ſearcheth all things, and truly judges all things, for the Spirit is truth: And though this may ſeem in many of your eyes to be raſh judgement, and you may call it ſo; yet it will ſtand a witneſs againſt all that are ſatisfying the fleſh: For there is not any thing ſo hardly received as that teſtimony that ſtrikes at the life of another, and That which deals plainly and ſimply with all, and deſires the good of all, That meets with the leaſt entertainment in the hearts of People; but that which flatters, and cryes Peace when the bonds of Iniquity ſtand, that is a pleaſing thing unto the minds of all who walk in the fleſh; and that which comes to rip them up, & diſcover their nakedneſs to their ſhame, that they kick againſt, and will not own nor receive it for Truth; for there is not any

People would come to ſhame for what they do; and that which opens ſecrets, and brings any thing to light, by which ſhame may come upon them, they turn againſt that, and reject it, though the thing be really true which is witneſſed againſt; and ſo there is no work of the fleſh that would come under the Spirit's Judgment, though it be truly diſcerned and judged as it is, and the Diſcerning and Judgment ſtand in the truth; but thoſe concerned in it will not own it, but cry out, Who made you a Judge? And why are you ſo raſh to judge, as if all were to be condemned but your ſelves? How do you know the Hearts of People? And, why may not others be as right as you for what you know? So every *Form* and *Likeneſs* would ſave its own Life by putting off the Judgment, as if none could Diſcern it; and no falſe Birth that would have its Nakedneſs to appear,

pear, left it should come to shame thereby: And thus People harden themselves against the Spirit's Testimony, which in it self is the seacher and tryer of Hearts and Reins, and none can hide their Counsel from it. (Mark) Is not this the Judge that stands at the door and knocks? Doth not he discern when Evil rises in your Hearts? And doth he not there Reprove you? What is it that you can hide that he finds not out? What can you do in your secret Chambers that he doth not know? And what Thought can you think (amongst all your Thoughts) that he doth not discern? And doth he not judge you in your own Consciences, if you have Thought any Evil, or uttered vain Words, or done any thing wickedly? Will you deny this to be a true *Discerner*, and a *Righteous Judge*? Be sober, and there is a Witness (which you may feel in your selves) to answer

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to the Truth declared; and all that have received the Spirit, and are born of the Spirit, they have an Understanding given them, by which they are able to Discern the flesh, & all the works of it, and give true Judgment upon it without respect of Persons; not judging according to the flesh, but according to the Spirit, and sees to the Root & Principle from which all things spring up and grow; and they do not judge according to the outwatd appearance, but judge Righteous Judgement; for such as *Discern* no further than what outwardly appears, and then judge according to that, Others from the same ground may draw as true a Judgment against them: And here People are not to Judge, lest they be Judged; which is a place much alleadged against true Judgment; but who so Judges one of another, it is not in the Spirit of Truth which doth Discern through all

all Appearances; but it is in the flesh which cannot perceive beyond what doth appear: And so all the false Births give Judgment one against another, and cannot bear the Judgement of one another; then they are provoked and angry one with another, and run into Confusion and Distraction, Warring and Fighting, and Destroying one another about their formed Religion; none being come to the Spirit that gives a Discerning through what appears, and gives true Judgment in the ground: but all born of the Spirit have true Union with it, and the flesh and the deeds of it, are subdued under it; and they are no more in the flesh, but in the Spirit; and have received Christ Jesus the Lord, and walk in him, and are Spiritual, and the Spiritual man judgeth all things, and he himself is judged of no man: And weether you can receive it or no, you are

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all truly tryed and judged not in the flesh, bnt in the Spirit; and your *ROOT* and *FOUNDATION* is seen and discerned, and is not found to be that which was in the beginning, but that which the Subtilty generated since the beginning, and so doth he rule over you, and blind your minds, that you cannot see, nor discern further than what appears; and the Mystery of the Kingdome is hid from your eyes, and you run into the Words with your carnal Minds, and earthly Wisdome, and from what is Written draw something to your selves, and form up a *Likeness* in your Conceivings, and bring that forth in the strength of your own Wills; and this is your Foundation, and the first Principle of your Religion; and so the *HARLOT* hath brought forth many Children, which in her Womb have all been Conceived, and yet are not formed one like the other, but all

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differ in their *Shape* and *Likeneſs*, and then ſtrive one with another, and yet are all Children of one Houſe, and all of one Kingdom; but no Love, nor Unity found amongſt them: but Envy, Hatred and Malice, and all one againſt another, and divided into Heads and Parties, which is an evident Teſtimony of the Ruine and fall of your Houſe and Kingdom: For, *A Houſe divided againſt it ſelf, cannot ſtand.*

Therefore come out of it, leſt it fall upon you, and utterly deſtroy you, and all come to that where Peace and Safety is: for God hath prepared a ſure Refuge and Reſting place for all that will come: And he hath gathered many into Unity, and perfect Peace therein; and they reſt in his Love, and are preſerved in his Power, and he alone is their Strength and ſure Defence; ſo hath the Lord made his Power known in this his

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Day, and hath gathered a Remnant to that which was in the beginning, which was the Saints Life, and from which the Scriptures were declared, and of which they all testified, that is now made manifest which the false Apostles ravened from, and many Sons and Daughters are come to glory in it; and this is the Spirit of Truth, which leads into all Truth, that cuts down Transgression, and Reigns over the Head of the Transgressor, and doth discover clearly all the deeds of Darknesse, which are come up since the Dayes of the Apostles, and are practised by such as are in the *Apostacy;* And this comprehends all, but cannot be comprehended of any; it is Pure, Everlasting, Unchangeable, and no Variablenesse there is in it: All that in it do believe, have found the Author of Eternal Salvation, and are come to the Wisdome and Righteousnesse of God,

God, and to the enjoyment of Eternal Life, which is in *CHRIST JESUS* the Lord, whose Glory and Majesty is spreading over the Earth, and who is gathering a Holy People to Himself, that in them his Praise may be shewed forth; who alone is Worthy, God of gods, and King of Saints; who by all his Redeemed Ones is over all, Exalted, Magnified, and Praised for Ever and Ever.

So the Lord give you Understanding in all things.

THE END.